

ARTICLES, *from*  
WHEREVON

IT WAS AGREED BY

the Archbishops and Bishops of  
both Provinces, and the  
whole Clergie:

*In the Conuocation holden at London  
in the yeere of our Lord God 1562.*

According to the computation of  
the Church of England.

For the auoyding of the diuerſities of  
opinions, and for the ſtabliſhing of con-  
ſent touching true Religion.



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W. H. E. R. V. P. O. N.

IT WAS AGREED BY

the Archbishop and Bishops of

both Provinces, and the

whole Clergy:

for the Conversion of the Kingdom of England

in the year of our Lord God 1534.

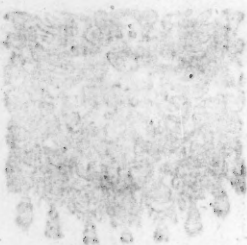
According to the commission of

that Court of Cardinals.

For the amending of the discipline of

the Clergy, and for the establishing of con-

formity touching the Religion.



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By ROBERT BARRETT, Printer.

and H. C. H. H. H. H. H.





# ARTICLES OF RELIGION.

## ¶ Of Faith in the holy TRINITY.

**H**ere is but one living  
and true God, everlasting, with-  
out body parts, or passions, of  
infinite power, wisdom, and  
goodness, the maker and preser-  
uer of all things both visible and  
invisible. And in unitie of this  
Godhead there be three persons, of one substance,  
power, and eternitie, the Father, the Sonne, and  
holy Ghost.

## ¶ Of the Word or Sonne of God which was made very man.

**T**he Sonne, which is the Word of the Father,  
begotten from everlasting of the Father, the  
very and Eternall God, of one substance with the  
Father, tooke mans nature in the wombe of the  
blessed virgin, of her substance: so that two whole  
and perfect natures, that is to say, the Godhead  
and manhood, were ioyned together in one person,

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never to be diuided, whereof is one Christ, very God and very man, who truly suffered, was crucified, dead, and buried, to reconcile his father to vs, and to be a sacrifice, not onely for original guilt, but also for all actuall sinnes of men.

3.

¶ Of the going downe of Christ  
into Hell.

**A**S Christ died for vs, and was buried: so also is it to be beleued that he went downe into hell.

4.

¶ Of the Resurrection of Christ.

**C**Hrist did truly rise againe from death, and tooke againe his body, with flesh, bones, and all things appertaining to the perfection of mans nature, wherewith he ascended into heauen, and there sitteth, untill hee returne to iudge all men at the last day.

5.

¶ Of the holy Ghost.

**T**he holy Ghost, proceeding from the father and the Sonne, is of one Substance, Maiestie and Gloriz, with the father and the Sonne, very and eternall God.

6.

¶ Of the sufficiencie of the holy Scriptures  
for saluation.

**H**oly Scripture containeth all things necessary to saluation: so that whatsoener is not read therein, nor may bee prooued thereby, is not to bee required of any man, that it should bee beleued as

an

## *Articles of Religion.*

**An Article of the faith, or bee thought requisite or necessary to saluation. In the name of the holy Scripture, wee doe vnderstand those Canonically Bookes of the Old and New Testament, of whose authoritie was neuer any doubt in the Church.**

### *¶ Of the names and number of the*

*Canonically Bookes.*

<b>G</b> Enclis.	The 1. Booke of Chroni.
Exodus.	The 2. Booke of Chroni.
Leuiticus.	The 1. Booke of Esdras.
Numeri.	The 2. Booke of Esdras.
Deuteronomium.	The Booke of Hester.
Iosue.	The Booke of Iob.
Iudges.	The Psalmes.
Ruth.	The Prouerbes.
The 1. Booke of Samuel.	Ecclesiast. or Preacher.
The 2. Booke of Samuel.	Cantica, or songs of Salo.
The 1. Booke of Kings.	4. Prophets the greater.
The 2. Booke of Kings.	12. Prophets the lesse.

**And the other Bookes (as Hierome saith) the Church doeth reade for example of life and instruction of maners: but yet doeth it not apply them to establish any doctrine. Such are these following.**

The 3 Booke of Esdras.	Baruch the Prophet.
The 4. Booke of Esdras.	The Song of the three children.
The Booke of Tobias.	The story of Susanna.
The Booke of Iudith.	Of Bel and the Dragon.
The rest of the Booke of Hester.	The prayer of Manasses.
The Booke of Wisdome.	The 1. Booke of Macab.
Iesus the sonne of Sirach.	The 2. Booke of Macab.

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All the Bookes of the New Testament, as they are commonly receiued, we doe receiue and account them Canonically.

### 7. ¶ Of the Old Testament.

*The old test is not contrary to the new. Heb. 9. 17. 22. 14. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
**T**he Old Testament is not contrary to the New, for both in the Old and New Testament everlasting life is offered to mankind by Christ, who is the only Mediator betweene God and man, being both God and man. Wherefore they are not to be heard which feine that the old fathers did looke only for transitory promises. Although the Law giuen from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil precepts thereof ought of necessitie to be receiued in any Common-wealth; yet notwithstanding, no Christian man whatsoever, is free from the obedience of the Commandements, which are called Morall.

### 8. ¶ Of the three Creeds.

**T**he three Creedes, Nice Creede, Athanasius Creed, and that which is commonly called the Apostles Creed, ought thoroughly to be receiued and beleueed: for they may be prooued by most certaine warrants of holy Scripture.

### 9. ¶ Of originall birth or sinne.

*Rom. 5. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
**O** Riginall sinne standeth not in the following of Adam, (as the Pelagians doe vainely talke) but it is the fault and corruption of the nature of euery man,

man, that naturally is ingendred of the off-spring of Adam, whereby man is very farre gone from originall righteousnes, and is of his owne nature inclined to euill, so that the flesh lusteth alwayes contrary to the spirit, and therefore in euery person borne into this world, it deserueth Gods wrath and damnation. And this infection of nature doeth remaine, yea in them that are regenerated, whereby the lust of the flesh, called in Greeke, *φύσις κακή*, which some doe expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subiect to the Law of God. And although there is no condemnation for them that beleue and are baptized, yet the Apostle doeth confesse that concupiscence and lust, hath of it selfe the nature of sin.

non. 10. 10. 10.

## ¶ Of Free-will.

**T**he condition of man after the fall of Adam, is such, that he cannot turne and prepare himselfe by his owne naturall strength and good workes to faich and calling vpon God: wherefore we haue no power to doe good workes pleasant and acceptable to God, without the grace of God by Christ preuenting vs, that we may haue a good will, and working with vs, when we haue that good will.

*the imagination of man  
cannot and only can  
gen. 6. 5.*

1.1.

## ¶ Of the Iustification of man.

**W**e are accounted righteous before God, onely for the merite of our Lord and Saviour Jesus Christ by faich, and not for our owne workes or desertings. wherefore, that wee are iustified by

*John. 1. 29. he  
saith, that he is  
the lamb of God  
which taketh away  
the sinne of the  
world.*

faich

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faith onely, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.

### ¶ Of good workes.

*god hath commaunded them  
to be done, mat. 23. 15.*  
**A**lbeit that good workes, which are the fruits of faith, and follow after Justification, cannot put away our finnes, and indure the severitie of Gods iudgement, yet are they pleasing and acceptable to God in Christ, and doe spring out necessarily of a true and lively faith; in so much that by them a lively faith may be as evidently knowne, as a tree discerned by the fruit.

13.

### ¶ Of workes before Iustification.

*before men be reformed  
they are not pleasing  
and therefore not justified  
by them. mat. 7. 16.*  
**W**orkes done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Iesu Christ, neither doe they make men meet to receive grace, or (as the Schoole author's say) deserve grace of congruencie: yea rather for that they are not done as God hath willed and commanded them to be done, wee doubt not but they haue the nature of sinne.

14.

### ¶ Of workes of Supererogation.

*without offering  
of men, but of god  
mat. 23. 17.*  
**V**oluntarie workes besides, ouer and above Gods Commandements, which they call workes of Supererogation, cannot be taught without arrogancie and impietie: for by them men doe

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doe declare that they doe not onely render vnto God as much as they are bound to doe, but that they doe more for his sake, then of bounden duetie is required: whereas Christ saith plainly, when yee haue done all that are commanded to you, say, we are but profitable seruants.

15.

¶ Of Christ alone without sinne.

**C**hrist in the truth of our nature, was made like vnto vs in all things (sinne onely except) from which he was clearely boyd, both in his flesh and in his Spirit. Hee came to be a Lambe without spot, who by sacrifice of himselfe once made, should take away the finnes of the world: and sinne (as S. John saith) was not in him. But al we the rest, (although baptized, and borne againe in Christ) yet offend in many things, and if we say we haue no sinne, we deceive our selues, and the truth is not in vs.

he was conceived  
of the Holy Ghost  
and borne of the  
virgin Mary

16.

¶ Of sinne after Baptisme.

**N**ot every deadly sinne willingly committed after Baptisme, is sinne against the holy Ghost, and unpardonable. Wherefore, the grant of repentance is not to be denied to such as fall into sinne after Baptisme. After wee haue receiued the holy Ghost, we may depart from grace giuen, and fall into sinne, and by the grace of God (wee may) arise againe, and amend our liues. And therefore, they are to be condemned, which say they can no more sinne as long as they liue here, or deny the place of forgiveness to such as truly repent.

B

¶ Of

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17.

## ¶ Of Predestination and Election.

**P**redestination to life, is the everlasting purpose of God, whereby (before the foundations of the world were layd) he hath constantly decreed by his counsell, secret to vs, to deliuer from curse and damnation, those whom hee hath chosen in Christ out of mankinde, and to bring them by Christ to everlasting saluation, as vessels made to honour. Wherefore they which bee indured with so excellent a benefite of God, bee called according to Gods purpose by his Spirit working in due season: they through grace obey the calling: they bee iustified freely: they bee made sonnes of God by adoption: they bee made like the Image of his onely begotten Sonne Iesus Christ: they walke religiously in good workes, and at length by Gods mercie, they attaine to everlasting felicitie.

As the godly consideration of predestination and our Election in Christ, is full of sweete, pleasant, and vnspeakeable comfort to godly persons, and such as feele in themselves the working of the Spirit of Christ, mortifying the workes of the flesh, and their earthly members, and drawing by their minde to high and heavenly things, as well because it doeth greatly establish and confirme their faith of eternall saluation to bee enioyed through Christ, as because it doeth feruently kindle their loue towards God: So, for curious and carnall persons, lacking the Spirit of Christ, to haue continually before their eyes the sentence of Gods predestination, is a most dangerous downefall, whereby the deuill doeth

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doeth thrust them either into desperation, or into rechelesnelle of most vncleane liuing, no lesse perillous then desperation.

Furthermore, wee must receiue Gods promises, in such wise, as they bee generally set forth to vs in holy Scripture : and in our doings, that will of God is to be followed, which we haue expressely declared vnto vs in the word of God.

18.

¶ Of obayning eternall saluation, onely by the Name of Christ.

They also are to be had accursed, that presume to say, that euery man shall be saued by the law or sect which hee professeth, so that he bee diligent to frame his life according to that law, and the light of nature. For holy Scripture doeth set out vnto vs onely the Name of Iesus Christ, whereby men must be saued.

19.

¶ Of the Church.

The visible Church of Christ, is a congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments bee duly ministered, according to Christs ordinance, in all those things that of necessity are requisite to the same.

As the Church of Hierusalem, Alexandria, and Antioch haue erred : So also the Church of Rome hath erred, not onely in their liuing and manner of ceremonies, but also in matters of faith.

B 2

¶ OF

10

¶ Of the authoritie of the Church.

**T**he Church hath power to decree Rites or Ceremonies, and authority in controuersies of faith: And yet it is not lawfull for the Church to ordaine any thing that is contrary to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, although the Church be a witnes and a keeper of holy writ: yet as it ought not to decree any thing against the same, so besides the same, ought it not to enforce any thing to bee beleueed for necessity of saluation.

21.

**G**enerall Councels may not bee gathered together without the commandement and will of Princes. And when they be gathered together (so far as much as they bee an assembly of men whereof all bee not gouerned with the spirit and word of God) they may erre; and sometime haue erred, euen in things pertaining vnto God. Wherefore things ordeined by them as necessary to saluation, haue neither strength nor authoritie, vnlesse it may bee declared that they be taken out of holy Scripture.

22.

**T**he Romish doctrine concerning purgatorie,  
pardons, worshipping and adoration as well  
of Images, as of reliques, and also invocation of  
Saints.

**Saints,**

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Saints, is a fond thing, vainely inuented, and grounded vpon no warrantie of Scripture, but rather repugnant to the word of God.

23.

¶ Of ministring in the Congregation.

It is not lawfull for any man to take vpon him the office of publicke preaching, or ministring the Sacraments in the Congregation, before hee bee lawfully called and sent to execute the same. And those wee ought to iudge lawfully called and sent, which hee chosen and called to this worke by men who haue publicke authority giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard.

*the number of  
preachers for  
before they have  
been called by  
the church*

24.

¶ Of speaking in the Congregation, in such a tongue as the people vnderstandeth.

It is a thing plainly repugnant to the word of God, and the custome of the Primitive Church, to haue publicke prayer in the Church, or to minister the Sacraments in a tongue not vnderstanded of the people.

*you may see of  
the 1<sup>st</sup> of 1<sup>st</sup>  
1<sup>st</sup> of 1<sup>st</sup>  
1<sup>st</sup> of 1<sup>st</sup>*

25.

¶ Of the Sacraments.

Sacraments ordayned of Christ, bee not only badges or tokens of Christian mens profession: but rather they bee certaine sure witnessses and effectuall signes of grace and Gods good will towardes vs, by the which hee doeth worke inuiscibly in vs, and doeth not onely quicken, but also strengthen

*of 1<sup>st</sup> of 1<sup>st</sup>  
1<sup>st</sup> of 1<sup>st</sup>  
1<sup>st</sup> of 1<sup>st</sup>  
1<sup>st</sup> of 1<sup>st</sup>*

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and confirme our faith in him.

There are two Sacraments ordayned of Christ our Lord in the Gospel, that is to say, Baptisme, and the Supper of the Lord.

Those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and extreame unction, are not to be counted for Sacraments of the Gospel, being such as haue growen partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures: but yet haue not like nature of Sacraments with Baptisme and the Lords Supper, for that they haue not any visible signe or ceremonie ordayned of God.

The Sacraments were not ordayned of Christ to be gased vpon, or to be carried about, but that we should duely vse them, they haue a wholesome effect or operation: But they that receiue them unworthily, purchase to themselves damnation, as S. Paul saith.

26.

¶ Of the vnworthinesse of the Ministers, which hinder not the effect of the Sacraments.

Although in the visible Church the euill be euermingled with the good, and sometime the euill haue chiefe authority in the ministracion of the word and Sacraments: yet forasmuch as they doe not the same in their owne name, but in Christs, and doe minister by his commission and authority, we may vse their ministerie, both in hearing the word of God, and in the receiuing of the Sacraments.

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ments. Neither is the effect of Christs ordinance taken away by their wickednesse, nor the grace of Gods gifts diminished from such, as by faith and rightly doe receiue the Sacraments ministred vnto them, which be effectuall, because of Christs institution and promise, although they be ministred by euill men.

Neuerthelesse, it appertaineth to the discipline of the Church, that inquirie be made of euill Ministers, and that they bee accused by those that haue knowledge of their offences: and finally beeing found guiltie, by iust iudgement, be deposed.

27.

### ¶ Of Baptisme.

**B**aptisme is not onely a signe of profession, and marke of difference, whereby Christian men are discerned from others that bee not Christened: but it is also a signe of Regeneration or new birth, whereby, as by an instrument, they that receiue Baptisme rightly, are grafted into the Church: the promises of the forgiuenesse of sinne, and of our adoption to bee the sonnes of God, by the holy Ghost, are visibly signed and sealed: faith is confirmed: and grace increased by vertue of prayer vnto God. The Baptisme of yong children, is in any wise to be retained in the Church, as most agreeable with the institution of Christ.

*Baptisme is a signe of  
washing of the inward  
thing 3. 8. they do  
rightly doe receive  
the same are ingrafted  
into the Church  
You should be baptized  
by young children  
ex. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.*

28.

### ¶ Of the Lords Supper.

**T**he Supper of the Lord is not onely a signe of the loue that Christians ought to haue among them:

For so much it is  
that the Lord's law  
is 1 Cor 10:21. The  
Lord's Supper is 1 Cor 10:20  
? I am not of the  
Lord's Supper is a Sacra-  
ment of redemption.

of a man examining his  
go let his soul of the  
winds of this page. 1. 6  
1. 20

The body of Christ is given, taken, and eaten in the Supper onely after an heavenly and spirituall manner. And the meane whereby the body of Christ is receiued and eaten in the Supper, is faith.

29.

**T**he wicked, and such as be boyd of a lively faith, although they doe carnally and visibly presse with their teeth (as S. Augustine saith) the Sacrament of the body and blood of Christ: yet in no wise are they partakers of Christ, but rather to their condemnation doe eate and drinke the signe or Sacrament of so great a thing.

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30.

¶ Of both kinds.

**T**he cup of the Lord is not to be denied to the Lay people, for both the parts of the Lords Sacrament, by Christs ordinance and commandement ought to be ministred to all Christian men alike.

*the bread to be  
given of all, & each  
of all, & of all  
Two: in the  
15. v. 29.*

31.

¶ Of the one oblation of Christ finished  
vpon the Crosse.

**T**he offering of Christ once made, is that perfect redemption, propitiation, and satisfaction for all the sinnes of the whole world, both originall and actual, and there is none other satisfaction for sin, but that alone. Wherefore the sacrifices of Masse, in the which it was commonly said that the priests did offer Christ for the quicke and the dead, to haue remission of paine or guilt, were blasphemous fables, and dangerous deceits.

*the blood of Christ  
not offered in  
a satisfaction for  
the sin of the world  
original & actual  
15. 1. 29.*

32.

¶ Of the Mariage of Priests.

**B**ishops, priests, and Deacons, are not commanded by Gods Law either to bow the estate of single life, or to abstaine from marriage, Therefore it is lawfull also for them, as for all other Christian men, to marry at their owne discretion, as they shall iudge the same to serue better to godlinesse.

*the Bishops must  
be the husband  
of his wife 1 Tim.*

33.

¶ Of excommunicate persons, how they  
are to be auoyded.

**T**hat person which by open denunciation of the Church, is rightly cut off from the unitie of the Church,

*these are to be ex-  
communicated  
of the Church  
4. 30.*

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Church, and excommunicated, ought to bee taken  
of the whole multitude of the faithfull as an Hea-  
then and Publicane, vntill hee be openly reconciled  
by penance, and receiued into the Church by a  
Iudge that hath authority thereto.

34.

¶ Of the Traditions of the Church.

**I**t is not necessary that Traditions and Ceremonies be in all places one, or utterly like, for at all times they haue bene diuers, and may bee changed according to the diuerſitie of Countreys, times, and mens maners, ſo that nothing bee ordained againſt Gods word. Whoſoever through his private iudgement, willingly and purpoſely doeth openly breake the Traditions and Ceremonies of the Church, which be not repugnant to the word of God, and be ordained and approoued by common authoritie, ought to bee rebuked openly, (that other may feare to do the like) as hee that offendeth againſt the common order of the Church, and hurteth the authoritie of the Magiſtrate, and woundeth the conſciences of the weake brethren.

Every particular or national Church, hath authoritie to ordaine, change, and abolish Ceremonies or Rites of the Church ordained onely by mans authoritie, so that all things be done to edifying.

354

¶ Of Homilies.

The second Booke of Homilies, the severall titles whereof wee haue ioyned vnder this Article, doeth containe a godly and wholesome doctrine, and

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and necessary for these times, as doeth the former booke of Homilies, which were set forth in the time of Edward the sixt: and therefore wee iudge them to be read in Churches by the Ministers diligently and distinctly, that they may be vnderstanded of the people.

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### ¶ Of the names of the Homilies.

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- 1 Of the right vse of the Church.
- 2 Against perill of Idolatrie.
- 3 Of the repayring and keeping cleane of Churches.
- 4 Of good workes, first of fasting.
- 5 Against gluttonie and drunkenesse.
- 6 Against excesse of apparell.
- 7 Of prayer.
- 8 Of the place and time of prayer.
- 9 That common prayers and Sacraments ought to bee ministred in a knowen tongue.
- 10 Of the reuerent estimation of Gods word,
- 11 Of almes doing.
- 12 Of the natiuitie of Christ.
- 13 Of the passion of Christ.
- 14 Of the Resurrection of Christ.
- 15 Of the worthy receiuing of the Sacrament of the body and blood of Christ.
- 16 Of the gifts of the holy Ghost.
- 17 For the Rogation dayes.
- 18 Of the state of Marrimonie.
- 19 Of repentance.
- 20 Against Idlenesse.
- 21 Against Rebellion.

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36.

### ¶ Of consecration of Bishops and Ministers.

**T**he Booke of Consecration of Archbishops, and Bishops, and ordering of Priests and Deacons, lately set forth in the time of Edward the first, and confirmed at the same time by authoritie of Parliament, doeth containe all things necessary to such consecration and ordering: neither hath it any thing, that of it selfe is superstitious or vngodly. And therefore, whosoever are consecrated or ordered according to the Rites of that Booke, since the second yeere of the aforesaid King Edward, vnto this time, or hereafter shall bee consecrated or ordered according to the same Rites, wee decree all such to be rightly, orderly, and lawfully consecrated and ordered.

37.

### ¶ Of the Ciuill Magistrates.

**T**he Queenes Maiestie hath the chiefe power in this Realme of England, and other her Dominions, vnto whom the chiefe gouernment of all estates of this Realme, whether they bee Ecclesiasticall or Ciuill, in all causes doeth appertaine, and is not, nor ought to bee subiect to any forreine Iurisdiction.

where wee attribute to the Queenes Maiestie the chiefe gouernment, by which titles we vnderstand the mindes of some slanderous folkes to bee offended: wee giue not to our Princes the ministering either of Gods word, or of the Sacraments, the which thing the Injunctions also lately set forth

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forth by Elizabeth our Queene, doeth most plaine-  
ly testifie : But that onely prerogative which wee  
see to haue beene giuen alwayes to all godly Prin-  
ces in holy Scriptures by God himselfe, that is,  
that they should rule all estates and degrees com-  
mitted to their charge by God, whether they be Ec-  
clesiasticall or Temporall, and reſtraine with the  
Ciuill ſword the ſtubburne and euill doers.

The Biſhop of Rome hath no Iuriſdiction in  
this Realme of England.

The Lawes of the Realme may puniſh Chriſti-  
an men with death, for heinous and grievous of-  
fences.

It is lawfull for Chriſtian men, at the comman-  
dement of the Magiſtrate, to weare weapons, and  
ſerue in the warres.

38

¶ Of Chriſtian mens goods, which are  
not common.

**T**he riches and goods of Chriſtians are not com-  
mon, as touching the right, title, and poſſeſſion  
of the ſame, as certaine Anabaptiſts doe falſely  
boast. Notwithſtanding euery man ought of ſuch  
things as hee poſſeſſeth, liberally to giue almes to  
the poore, according to his abilitie.

39.

¶ Of a Chriſtian mans othe.

**A**s we confeſſe that baine and raſh ſwearing is  
forbidden Chriſtian men by our Lord Jeſus  
Chriſt, and James his Apoſtle : So we iudge that  
Chriſtian Religion doeth not prohibite, but that a  
man

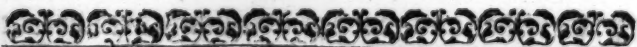
## The Table.

man may sweare when the Magistrate requireth, in a cause of faith and charity, so it bee done according to the Prophets teaching, in iustice, iudgement, and trueth.

40.

### The Ratification.

**H**is booke of Articles before rehearsed, is againe approoued, and allowed to bee holden and executed within the Realme, by the assent and consent of our Souereigne Lady, ELIZABETH by the grace of God, of England, France and Ireland Queene, Defender of the Faith, &c. Which Articles were deliberately read, and confirmed againe by the subscription of the hand of the Archbishop and Bishops of the vpper House, and by the subscription of the whole Cleargie in the neather House in their Conuocation, in the yeere of our Lord 1571.



## THE TABLE.

1. **O**F faith in the Trinity.
2. **O**F Christ the Sonne of God.
3. **O**F his going downe into Hell.
4. **O**F his Resurrection.
5. **O**F the holy Ghost.
6. **O**F the sufficiency of the Scripture.
7. **O**F the olde Testament.
8. **O**F the three Creddes.
9. **O**F the originall sinne.
10. **O**F Free-will.
11. **O**F Iustification.

## *The Table.*

- 12 Of good Workes,
- 13 Of workes before Iustification.
- 14 Of workes of Supererogation.
- 15 Of Christ alone without sinne.
- 16 Of sinne after Baptisme.
- 17 Of Predestination and Election.
- 18 Of obtrayning saluation by Christ.
- 19 Of the Church.
- 20 Of the authoritie of the Church.
- 21 Of the authoritie of the generall Councils.
- 22 Of Purgatorie.
- 23 Of ministring in the Congregation.
- 24 Of speaking in the Congregation.
- 25 Of the Sacraments.
- 26 Of the vnworthinesse of the Ministers.
- 27 Of Baptisme.
- 28 Of the Lords Supper.
- 29 Of the wicked which eat not the body of Christ.
- 30 Of both kindes.
- 31 Of Christs one oblation.
- 32 Of the Marriage of Priests.
- 33 Of Excommunicate persons.
- 34 Of traditions of the Church.
- 35 Of Homilies.
- 36 Of consecration of Ministers.
- 37 Of Ciuill Magistrates.
- 38 Of Christian mens goods.
- 39 Of a Christian mans oath.
- 40 Of the Ratification.



Ver in Feb 1840

These articles were read 4<sup>th</sup> day &  
year above written by George Beefs  
Mayor of Highgate mentioned  
witness

William Evans  
Whiting Church

4<sup>th</sup> week of John Bill

Richard Hinkes

William Whiting

Jonathan Mills

Henry Whiting

Esq out of my

